

256 SOME CUSTOMS OF THE PELEW ISLANDERS NOTE IV

Indian tribe of North America, " believe that the unfortunate beings, called Mm-qu-ga, are mysterious or sacred because they have been affected by the Moon Being. When a young Omaha fasted for the first time on reaching puberty, it was thought that the Moon Being appeared to him, holding in one hand a bow and arrows and in the other a pack strap, such as the Indian women use. When the youth tried to grasp the bow and arrows the Moon Being crossed his hands very quickly, and if the youth was not very careful he seized the pack strap instead of the bow and arrows, thereby fixing his lot in after life. In such a case he could not help acting the woman, speaking, dressing, and working just as Indian women Trans- used to do."¹ Among the Ibans or Sea Dyaks of Borneo the highest class of sorcerers or medicine-men (manangs) are those who men^{1Cme} are believed to have been transformed into women. Such a man is among the therefore called a "changed medicine - man" (manang ball) on Sea Dyaks. account of his supposed change of sex. The call to transform himself into a woman is said to come as a supernatural command thrice repeated in dreams; to disregard the command would mean death. Accordingly he makes a feast, sacrifices a pig or two to avert evil consequences from the tribe, and then assumes the garb of a woman. Thenceforth he is treated as a woman and occupies himself in feminine pursuits. His chief aim is to copy female manners and habits as accurately as possible. He is employed for the same purposes as an ordinary medicine-man and his methods are similar, but he is paid much higher fees and is often called in when others Trans- have been unable to effect a cure."² Similarly formed chees of North-Eastern Asia there are shamans or medicine-men medicine- who assimilate themselves as far as possible to women, and who are among the believed to be called to this vocation by spirits in a dream. The Chukchees. ^{ca} ^{usua} iiy comes at the critical age of early youth when the shamanistic inspiration, as it is called, first manifests itself. But the

call is much dreaded by the youthful adepts, and some of them prefer death to obedience. There are, however, various stages or degrees of transformation. In the first stage the man apes a woman only in the manner of braiding and arranging the hair of his head. In the second he dons female attire; in the third stage he adopts as far as possible the life and characteristics of the female sex. A young man who is undergoing this final transformation abandons all masculine occupations and manners. He throws away the rifle and the lance, the lasso of the reindeer herdsman, and the harpoon of the seal-hunter, and betakes himself to the needle and the skin-scaper instead. He learns the use of them quickly,

¹ Rev. J. Owen Dorsey, "A Study among the Sea Dyaks of Borneo (London, 1911), p. 179; Ch. Hose and Report of the Bureau of Ethnology W. McDougall, *The Pagan Tribes of Borneo* (London, 1912), ii. 116.

² E. II. Gomes, *Seventeen Years*